

A

E. 10.73<sup>s</sup>

# SERMON

Preached to the

Artillery Company,

AT

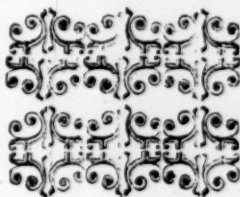
St. MARY le BOW,

September 13. 1676.

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By RICHARD MEGGOT, D. D.  
Chaplain in Ordinary to His Majesty.

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L O N D O N,

Printed for Nathanael Brooke, at the Sign of the  
*Angel* in Corn-hill, near the Royal Exchange. 1676.



From the Rev. C. H. Crosse

83.m.533

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TO THE  
Most Illustrious PRINCE  
**JAMES,**  
DUKE of YORK, &c.

May it please your Royal Highness,



*Some Philosophers exploring the Terms of Gravity and Levity, say, the reason why some things move upwards and others downward, is not because one is Heavy, and the other*

## The Epistle

*other Light ; but, because they are Parts, every thing would be united to its Whole. I would be glad, so far to serve my self of the Notion now, as to have it believed, that it is not any conceited Lightness hath carried this little Thing so High as your August and Awful Name ; but only the just tendency of a small Appurtenance of the London-Artillery, to the Head and Glory of it. I had not been so Immodest as to have brought it to your Feet, had it not been spoken to those Soldiers, whom you vouchsafe to Lead : and in this Case, I doubt not but the Presumption of the Act , will be excused for its Dutifulness.*

*When*



## Dedicatory.

*When your Highness hath still given such a Gracious Reception to so many of his Profession, as from all Parts of Europe, amazed at your early Atchievements and Renown; were Ambitious of beholding, and making themselves Known to You when You were Abroad, I will not despair of this Italian; who, though not for his Quality, for his Honesty, may compare with the Worthiest of those your Generosity hath been pleased to Countenance. If these Realms for ever henceforward may have no Soldiers, but of such Conscientious Principles as he; and those Soldiers no Generals, but of such Eminent Conduct as your Highness, neither*

The Epistle, &c.

*ther we nor our Posterity will have cause to  
fear, either Intestine Commotions, or For-  
reign Usurpations : which is the hearty Prayer  
of,*

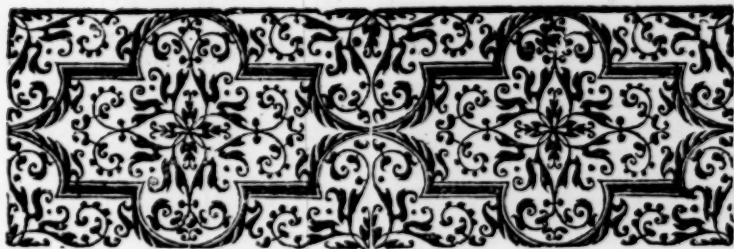
Great SIR,

Your Royal Highness's

in all most Humble

and Dutiful Observance,

M E G G O T.



## A C T S. 10. 1, 2.

1. *There was a certain man in Cesarea, called Cornelius a Centurion of the Band called the Italian Band.*
2. *A devout man, and one that feared God with all his House ; which gave much alms to the people, and prayed to God alway.*



THE Evangelist telleth us Luke 3. 14. that *The Soldiers came to John the Baptist, and demanded of him, saying, and what shall we do ? that they were desirous to be informed of their duty, and how they should behave themselves in that particular capacity. Your assembling your selves*

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here

here this day, I must, in Charity, construe no other, but that you may be resolved in the same Question. You have not chosen the Church a place for your Rendezvous, to do prophane and spiteful things in, as an Argument of your Zeal for Reformation: Nor are you come hither, that you may hear the Scriptures wrested in it, to curse all such as will not fight against their King; as if they deserved it as much as *Meroz*: Nor are you come hither, merely to comply with a Popular Ceremony, that you may march as solemnly as in former Years, to a more pleasing Entertainment: But to be acquainted with what is required of you, to take the Word of Command from the Lord of Hosts, and to receive his Orders.

To serve this End it is, that I have read to you this remarkable Description of one of your own Profession; that you may Train according to his Discipline; and as you see he did his Postures, so Exercise yourselves. The Characters of excellent Men in Holy Writ, are not there as Pictures in a Gallery

a Gallery of Pleasure; only for Beauty, and Entertainment of the Eye; but like Egyptian Hieroglyphicks, whose every Feature is a Precept; and the Images converse with Men by Sense and Signification of things Material.

That you may therefore be such Soldiers, as not only to gain your selves fading Honour in this World, but also atchieve that which is Immortal in the other: Behold seriously for your Pattern this worthy Military Man in the Text before you; and lend me your Patience while I open to you, how, *There was a certain man in Cesarea, called Cornelius, a Centurion of the Band called the Italian Band. A devout man, and one that feared God with all his house; which gave much alms to the people, and prayed to God alway.*

In which Account of him, be pleased to take notice of

His Profession, and  
His Conversation.

His *Profession* in the former Verse, *There was a certain man in Cesarea called Cornelius, a Centurion of the Band called the Italian Band.*

His *Conversation* in the other, *He was a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.*

Of the former of these more briefly, of the latter more largely.

I begin with the former, his *Profession*. *There was a certain man in Cesarea called Cornelius, a Centurion of the Band called the Italian Band.* And here you have four Particulars noted of him ; his *Place*, his *Name*, his *Command*, his *Company*.

The *Place* he abode in was *Cesarea*.

The *Name* he was called by was *Cornelius*.

The *Command* he had was a *Centurions*; and His *Company* was the Band called the *Italian Band*.

The *Place* he abode in was *Cesarea*.  
There

There were two of the Name : The one in the Tribe of *Naphtali*, called *Cesarea Philippi*, built by *Philip* the Tetrarch, in honour of his Master *Tiberius* : The other was in the Tribe of *Manasseh*, on this side *Jordan*, called *Cesarea Stratonis* ; built by *Herod the Great*, in Honour of *Augustus Caesar*. *Clemens Romanus* and others, call it *πύργον*, a strong and well fortified place it was, and therefore made a Garrison by the Romans, the better to keep the Jews in Subjection. And this was the abode of our

*Cornelius*. They that know any thing of the Roman Story, need not be acquainted, that this was the Name of one of the most Illustrious Families in *Rome*. The *Scipii*, the *Lentuli*, the *Cinnae*, the *Balbi*, the *Rutuli*, and many others of Renown ; which *Ant. Augustinus* hath recounted in his Learned Tract, *De Familiis Romanorum* ; were but so many Branches of it. And hence our *Cornelius* is generally supposed to be descended.

What I take notice of it for, is only that  
you.



you may see by it, that, as well as he was born, he thought the following of Arms no stain in the least to his House and Blood. This is so far from being a Dishonour to *Any*, that it is indeed that which first gave all Hereditary Honour to Families.

Those Great Titles that now distinguish the several Degrees of Men of Quality, had all their Rise, and were founded in Military Services. And though in times of Peace and Quiet, they have been since conferred upon Such as have deserved well of their Countreys upon Civil Scores; and sometimes upon Persons of overgrown and extraordinary Riches; yet they all first sprang out of the Field.

Thus he that led and had the Conduct of an Army, *Quia exercitum ducebat*; from thence was called *Dux*, a Duke.

He that accompanied the General in his Dangers, *Quia comitabatur Ducem*; from thence was called *Comes*, with us an Earl.

He that defended the Borders against Invasion, from that *Marchia*, was called *Marchio*, a Marquess. He



He that was of extraordinary Stature, or Strength for the Wars, and behaved himself accordingly ; from the French *Ber*, was called *Bero*, or *Baro*, a *Baron*.

I will not detain you with going lower; Martial Skill is of such Use and Importance in the World, that every Nation and People have with one consent, accounted it worthy of all Esteem. *Cornelius* thinketh it no *Disparagement* to him to be

A *Centurion*. This was his Command : He was such an Officer, as had his Name from having under him one hundred Men. *Vers. 6.* of this Chapter, an Angel assureth him, that if he would send for *Peter*, *he would tell him what he ought to do* : And yet when he cometh to him, you do not find that he spoke one word of laying down his Commission ; it seemeth, that and his Christianity were both consistent.

It is true there is a Prophecie, *Isaiab 2. 4.* that in the Gospel times, *they shall beat their swords into plow-shares, and their spears into pruning-hooks ; Nation shall not lift up sword against*

against Nation, neither shall they learn War any more. This is most true of the Evangelical Spirit and Temper; it is meek and quiet, charitable and inoffensive: They that sincerely submit to Christ's Yoke, will make no Wars, raise no Disturbances: But it is not true of the Evangelical Rule and Precept; for if others who are cruel and troublesome, bloody and ambitious, will not suffer them to enjoy themselves in their chosen and beloved Peace, then it permitteth them to oppose Force with Force, and commence War. *Rev.* 20. 9. you read of *A Camp of Saints*. The Sect that taught for Doctrine, all kind of War to be unlawful under the Gospel, did so behave themselves, notwithstanding, when they saw their time, as hath sufficiently convinced the World, that they did not speak as they meant. But whatsoever their Judgment were, you see God's; *Nihil detrahit his tantis hujus militis laudibus*, saith *Tertullian*, *militem fuisse*: It is not here mentioned as the least derogation to the Conscientiousness and Piety of this Centurion, that he was a Centurion. There

There is yet one thing more to be noted of him about his *Profession*, and that is

His Company, *The Band called the Italian Band*. It is heresaid of the Band, *of the Band called the Italian Band*: So that it must not be apprehended that he had the Command of the whole Band; such a one is called *χλίαςχος*, *Joh. 18. 12.* and among the Romans *Tribunus*, The least number that went to make up the *σώμας*, or Cohort, which we translate a *Band*, was five hundred fifty five Foot, besides fifty six Horse men; there were some which besides one hundred forty two Horse, had one thousand one hundred and odd men in them; and so had several such Officers as these belonging to them.

They had various ways of distinguishing their *Bands*, and giving names to them.

Sometimes it was from the Order of their Places; so they were called the *First*, the *Second Band*, &c. according their Precedency.

Sometimes from the Countrys they were

quartered in ; so the *German*, the *Panonian* Band, because they were there in Service.

Sometimes from the Commanders they were under ; so the *Augustan*, the *Claudian* Bands, because Persons of their Name did lead them.

Sometimes from their own Behaviour ; so *Victrix*, *Ferrea*, the *Conquering*, the *Iron* Band, because of Emergencies they appeared in.

Sometimes from the Parts they were gathered from ; so this in the Text is called the *Italian Band*, because raised out of that Countrey : And in this our *Cornelius* was a *Centurion*.

And so I have done with the Consideration of him, as to his *Profession*. Although I have been so long presenting him in his Temporal Circumstances, I doubt not but you will excuse me, because it hath been only in explaining what *St. Luke* hath been so accurate in describing : Being a *Soldier* and an *Officer*, you should not think much of the time you have waited on him ; it may  
be

be a means to bring you something better acquainted with him ; and he is one that well deserveth it, one fit to be an Example to all those of his Profession, to all succeeding Ages.

That he may be so to every one of you, I now pass on to that which I mainly design ; as being more for your Edification, to consider him in his Behaviour and Conversation, as you have him here described in the other General of the Text : *He was a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.*

There is generally so much Licentiousness and Wickedness among the Soldiery, that the Poet hath scandalized the whole Tribe upon it.

*Nulla fides pietasque Viris qui castra sequuntur.*

These (saith he) are a sort of People that

have no manner of Religion or Honesty at all in them. A great deal of pity it should be so at any time ! It is sad, and may prove dangerous, to have the Sword in such mad Men's hands. But though it be too often, yet it is not so universally, but that (God be thanked) there are some Exceptions : You see here is one of quite another Make, *A devout man, and one that feared God, &c.*

Four great Elogiums are given of him.

The First is, that he was a *devout man*.

The Second, that he *feared God with all his house*.

The Third, that he *gave much alms to the people*.

The Last, that he *prayed to God alway*.

Each of these Qualifications we will consider severally ; not in the General, as they are necessary for all Men, but (to keep my self to the Occasion) particularly, as they are requisite for you *Military Men*, if you would be Honours to your Calling, and Blessings to your Countrey.

The First thing that is here said in praise of  
of

of him is, that he was a *devout man*. Let them that will, perplex themselves and others, in Controverting whether this Man now was, or was not *justified*; having not as yet any Explicite Knowledge of Christ. It may suffice us, that living up to that Light which he had, and serving God according to the best of his Understanding, the Holy Ghost here certifieth concerning him, that he was *devout*. in other places we usually translate it *Godly*. He was not one that made a Mock of Religion, saying in his heart *there is no God*: Not one whose Mouth was full of Bitterness and Cursing; saying, *Our lips are our own, who is Lord over us?* Not one that despised and cast off all Holy Duties; saying, *What is the Almighty, that we should serve him*. No, though such Profane and Hectoring Sword-men there may be, every where but too many; this was none of them; *He was a Devout Man*.

He was the better Man for that, you will say, but wherein was he the better Soldier?

Because



Because it is in that Capacity I speak of him here, I will shew you in two things.

First, He was the more *Couragious* for it, and

Secondly the more *Orderly*.

First, It made him the more *Couragious* : Without this, you know such men are useless. When His People went out to Bat-tel, God ordereth, *Deut. 20. 2. The Priest should approach and say to them, let not your hearts faint, fear not, &c.* And *Vers. 8.* after that, the Officer was to say again to them, *What man is there that is fearful and faint-hearted, let him go and return to his house.* Such as these are but *Galeati Lepores*, as *Cor-nificius* called his White-livered Men, *Hares in Helmets* ; good for nothing, but to *Run* before the Enemy.

It is not to be denied, but that some Men who are very bad, yet are very stout ; but (alas!) such an Irrational and Brutish Valour, which they owe merely to their Constitution, can last no longer than just their Inconsideration. For who can imagine, that  
that



that Man will in cool Thoughts venture his Life, whose Conscience telleth him he is in no measure prepared for Death? *Saul* was no Coward; and yet, when he heareth his Death foretold certainly, his Spirit so faileth him, he swooneth away upon it; 1 *Sam.* 28. 20.

But he who hath well-grounded Hopes of a better Life, how undauntedly, when he is lawfully called to it, will he hazard this? This is that, to which the Apostle attributeth the Heroick Performances of *Gideon*, *Barack*, *Sampson*, *Jephthah*, *David*, &c. *Heb.* 11. 3. It was *Through faith they waxed valiant in fight, and turned back the Armies of the Aliens.* That is one good Influence Devotion hath upon Soldiers; It maketh them more Courageous.

The other is, It maketh them more *Orderly.* The Diffoluteness and Rudeness of Armies is so common and notorious, that they are dreadful to their own Side, almost as much as to their Enemies. What the Historian saith of *Aurelian*, that he governed his

his Men with that Austerity, that after he had once punished, none durst offend in that kind any more ; must be understood with very large Allowances, to make truth of it. The sharpest Punishments that ever yet were inflicted for any Crime, have not been able to terrifie so, but that in such a Body, there still were more would venture them.

But though all the Care and Severity of Discipline is not able to prevent such things, this will. The *Devout* Man hath a Rule within him more exact and strict than any Martial Law ; that whereas others, by their Violent Outrages, and Domineering Debaucheries, enrage the People, and dishonour their Cause, he will so demean himself, as to be able to make *St. Paul's* Appeal wherefoever he hath had his Quarters ; *Tea are witnessess, and God also, how holily, and justly, and unblameably we behaved our selves among you.*

Whence come the Wrongs and Wastings, the Swaggerings and Insolencies, the Extravagances and Immoralities complained of

of in all Ages among the Camp? Come they not hence, even of *your Lusts that war in your Members*? from the want of real Piety in your hearts? This would lay the Axe to the Root of all such flagitious Enormities, restrain your Passions, and bridle your Appetites; make you Civil and Sober, Grave and Humble. And that is the other good effect of being *Devout* in a Soldier: As it maketh him a more courageous one, so, which is no small thing, it will make him a more orderly One. And this is the first thing said in praise of our *Centurion* in the Text, that he was *A devout man*.

The next that followeth is, that he was *One that feared God with all his house*. Although this Expression is usually taken as Synonymous with the former, and both but a Variety of Words to note a Gentile Profelyte of the Gate; one that was come off from Idolatry to the Acknowledgment of the true God; yet it being put with such distinct good Qualities as follow, we shall rather take it as several, to add something

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more to the preceding Phrase ; and so, as by *being Devout*, understood strictly, was signified the *Positive* part of his Piety, his Zeal in God's Service : So by this latter, may be comprehended the *Negative* , his dread of doing any thing that was displeasing to him.

*Fear* in it self indeed is but an ill quality for a Soldier ; but though he should have no other Fear, yet this is as requisite for him as any Man. That Character which the Noble *Mountaigny* giveth of the *Lyar*, that he is a *Brave towards God*, and a *Comard towards Men*, should be inverted in Soldiers ; they should be *Braves to Men*, here like that Generous Creature described, *Job 39. 21. They should rejoyce in their strength, and go on to meet the armed men ; mock at fear, and not be affrighted, neither turn their backs from the sword ; say among the Trumpets ha, ha, and smell the battel afar off : But it is no Dishonour to them to be what we may call Cowards towards God ; to tremble at his Terrors, and have their Hearts melt at the Consideration of his Power and Anger : Here*  
Timerous.

Timerousness is a Vertue, and *Fear* a proper *Grace* for them.

First, It will keep them from *fighting in a bad Cause*. I do not affirm, that a Soldier is bound, always to be satisfied in the justness of the War he is engaged in ; where he is a Subject, and required upon his Allegiance, or pressed by his Lawful Prince, in whom the Power of Peace and War is lodged ; though he is not, he may serve with a good Conscience ; and he do a Duty in obeying, even then, when his Prince may commit a Sin in commanding. But when they are free, and go of their own accord into Forreign Service, there they may not, if the Cause be so much as doubtful to them : And above all, when they are not free, but obliged to the contrary, both by the Laws of God and Man : In such Cases as these, to draw their Swords, is to become Accessories to all the Blood that is spilt, and Mischief that is done in it ; a Sin that can be Measured only by the sadness of the Effects of it.

But (alas!) when will the World be so happy, as to have none of this Profession do so? None so mercenary and Atheistical, as to engage any where for *Pay*, without regard to what is *Right*? If there were not, then Subjects would never fight against their King and Laws, and discontented Spirits want Instruments to disturb the Peace of their Countrey: Then the best constituted Church in the World had not been laid Waste by Violent Hands, nor an Hereditary Flourishing Monarchy pulled down by the Ambition of a few, seeking Great Things for themselves: Neither we nor other Nations should have suffered, or have cause to fear any such dire and sad Calamities, if all that use Arms were like this *Centurion*, *Men fearing God*. That is a First Thing it serveth for; It will keep Men from fighting in a bad Cause. There is

A Second that is like unto it; and that is, It will make them *Faithful in a Good One*; not to betray their Trust for any Temptation of Interest or Advantage. This the Romans



Romans took such care of, that they list'd none while they had taken an *Oath* to that purpose, which they call'd by the Great and Venerable Name of *Sacramentum*; a thing so solemn with them, that the Christians have chose to borrow that Word, to exp'ress their entring into Covenant with God by.

But what are *Oaths*? and where are the Force of them, if Men have no real sence of Religion? Like *Sampson's* Withs, they may pretend to be bound with them; but when there is occasion, they will as easily snap them in sunder. *Eusebius* telleth us of the Father of *Constantine*, that once it came into his Mind to give out, that all that served him in any Office, should Sacrifice to Idols, or else quit their Places: When the time came that they had all given in their Determinations, quite contrary to their Expectations, Those that chose rather to lay down their Employments than so wound their Consciences, he kept in, or advanced to higher Trust; those that, to comply with his Humour,

mour, were ready to turn Idolaters, he dismisseth their Commands ; *πῶς γὰρ αὖ βασιλεῖ πειν φυλάξαι ;* *For how, saith he, should I imagine, but that upon Occasion, these Men will be treacherous to me ; that make no more of being so to their God ?* But the fear of him is a great Security for any Man's Fidelity. If it be so, that he indeed feareth God, upon this Account he feareth to be false to Men. And so much shall suffice for the Second Qualification of this Soldier in the Text ; He was *One that feared God with all his house.*

The Third Good Thing He is here upon Record for is, that *He gave much alms to the people.* This is a Vertue that is rare to be found any where, and therefore to meet with it in such a one, must be the more extraordinary ; especially, considering the degree of his Charity ; it is not only *Alms*, that perhaps may be said of most, at one time or other ; but *Much Alms* ; Much, considering his Condition and Ability ; joyned to the Reality of it, not to a Gang or Party, but *to the People.* This is still an Addition



dition to the preceding Commendations.

There are two things implied in it.

The First is, *The Sincerity and Integrity of his Heart.* It argueth, that the rest of his Religion was not a sly Pretence to amuse and delude the Rabble with, a Hypocritical Cloak to hide his Ambition and other Vices under ; but Truth and Uprightness. There are many Duties of Religion may be performed, and yet they that perform them may not be Religious. They may Pray long, Fast often, Hear much, Speak well, and yet be most egregious Dissemblers. These things being cheap, Men will not stick at them, where they see they may carry on any Worldly Ends by them.

But this Duty, that is chargeable, and lyeth heavy upon their Purse, Hypocrites are not so forward in ; here they will be sure to do no more, than is of absolute necessity, for the Support, either of their Faction or Reputation. And therefore you may observe, that when done as it ought, the Scripture calleth this Emphatically, by the  
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the Name of *Righteousness* ; *Dent. 24. 13:* Speaking of it, it is added, *It shall be righteousness to thee before the Lord thy God : And Dan. 4. 27. Break off thy sins by righteousness, and thine iniquity by shewing mercy to the poor ;* because it is one of the best and most convincing Arguments of Righteousness among men, that may be. This there was on our Soldier's side in the Text, to evidence, that his Devotion and Fear of God was not an affected designing shew, it is accompanied with Good Works ; *He gave much alms to the people.* As this argued the integrity and sincerity of his Heart, so it did also

Secondly, *The Tenderness and Compassionateness of his Nature.* It is *Plato's* Character of a Soldier in his *Timæus*, that he should be *δυσκείδης ἄμα καὶ φιλόσοφος διαφερόντως, πρᾶτος καὶ χαλεπός,* that *he ought to be both fierce and mild, rough and gentle ;* the one to behave himself in the Field, and the other when he is out of it. Such a one ours in the Text was ; we have no reason to doubt of the former, but that he

he had Fierceness and Roughness enough for the Field ; a Roman, trusted with a Command in a Place so prone to Mutinies and Commotions, as they had ever found *Judea* was : And here you have a plain Account of the latter, the Mildness and Sweetness of his Temper ; he was kind and merciful.

Fruits of the Spirit, highly requisite to preserve him from Transgressions of a Crying Nature, that too many of the Profession make light of ; Violence, Cruelty, Wasting, Plundering, &c.

He in whose Heart God hath put it, to give that which is his own to Others, must needs abhor to take that which is not his own from Others. Although there never want Miscreant *Achans*, who make it their Business to enrich themselves this way, not fearing the Curse of such ill gotten Spoils ; he walketh according to the Baptist's Rule, *To do violence to no man, and to be content with his wages* : Giving that charge to himself, that the Emperour did to his Army ;

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that

that, if he take any thing, it be *De prædâ hostis*, not *De lachrymis Provincialium*. This Centurion is so far from oppressing People, that, to the utmost of his Ability, he is still relieving them. That is the Third Thing in his Character, *He gave much alms to the people*. There is one thing yet behind : It is added of him, that

*He prayed to God alway*. Let not the Duty suffer in its Reputation, or the Man be thought the worse for it, because of that impious abuse of it by the Late Centurions among our selves : What though they made it a Broker to Perjury and Murther ? A Pander to Treason and Sacrilege ? A Stalking Horse to Oppression and Usurpation ? So the Sun that ruleth the Day, hath been abused by High-way-Men to Rob by ; and Wine, that maketh glad the heart of Man, by the Malicious and Revengeful, to convey Poyson in : Be not prejudiced into Prophaneness from the scandal of their Pharisæick Practices. It cannot be but that Offences will come ; but do not deride or neglect

lect Prayer in general, because of this.

If you will make it a Warning to you, from using or attending on such unfitting ways of praying by inconsiderate, that I add not Wicked, Ignorant; not to say Blasphemous, Addresses to the Majesty on high, in contempt of all pre-meditated, solemn Forms of Devotion, in that you will not sin against this Pattern at all; but far be it from you, to reject or dis-use all praying to God for it, your Circumstances require it in an especial manner. There are two peculiar Benefits you will reap by it.

First, It will *procure you Protection.*

Secondly, It will *make you Victorious.*

First, It will *procure you Protection.* The Proverb saith that, *He that knoweth not how to pray, let him be sent to Sea.* If the Storms of that make the loosest of Men call upon their God, one would think the greater Perils of War should never fail. Who is it that covereth your heads in the Day of Battel? is it not the Lord? Who is it that, among the promiscuous Bullets, maketh one

to be taken, and another left? Is it not the Lord? Who is it that commandeth the Destruction on the Right Hand, and on the Left, that it should not come nigh thee? Is it not the Lord? *1 King. 22. 4. A certain man drew a bow at a venture, and smote the King of Israel between the joynts of the harness.* That which is Fortuitous as to Men, is Providential as to God: The Man shot at random, but God directeth the Arrow to fulfil a Prophecie. If a Sparrow doth not fall to the ground without your Heavenly Father, conclude the Hairs of your Heads are numbered; and this is a way to get him to take care of you. That is a first Benefit. As it procureth you Protection, so

Secondly, *It will make you Victorious.* You know the Race is not always to the Swift, nor the Battel to the Strong; The likeliest Preparations may miscarry: *Gideon's* three hundred Men proved Conquerors, when the Vast Numbers of the *Midianites* serve only to do execution upon one another.



nother. The best Cause may go by the Worst ; The Psalmist complaineth, *Thou hast cast off, and put us to shame, and goest not forth with our Armies ; but hast scattered us amongst the heathen.* There is no depending on any thing but God's Assistance and Blessing ; and with what reason can any hope for this, that do not ask for it ? Although, as long as *Moses* lift up his hands, *Israel* prevailed over *Amalek* ; when he let them down, *Amalek* prevailed over *Israel*. When it was told to *Murchard*, King of *Limster*, that *Henry* the Second, from the Cliffs in *Wales*, discovering the Coasts of *Ireland*, should say ; *If it be no farther, with my Ships I will make a Bridge thither :* He demanded if he added not, *With the Grace of God :* And it being answered, he used no such words in the Passage ; he said more chearfully, *Well then, I fear him the less, seeing he trusteth to himself so much.* If you look no higher than your selves, your own Strength or Valour, Skill or Conduct, you cannot expect to prosper : He that  
doth

doth so, must apply himself to him, in whose Hands are all Events. So doth this Centurion here; this is said to be his Practice, in this last part of the Text; as *he was a devout man, and one that feared God with all his house; which gave much alms to the people, so, he prayed to God alway.*

We have now taken a sufficient View of him, to know the Man and his Communication: But seeing I am at this time in the midst of so many of his *Profession*; *Tribunes, Centurions*, and a *Whole Band*, much more considerable in their Quality and Circumstances than this *Italian*; I must not have done without one particular Word to you upon the whole: And when I have dispatched that, with all the brevity that may be, I shall no longer detain you from marching.

Sir *Walter Rawleigh*, discoursing whether the Greeks or Romans were the better Soldiers, very fairly concludeth that the English were better than both. Nor is this  
the



the partial Judgment of a Countrey-man of our own alone, but you have a general Reputation in the Nations that are round about you: You need not go to any, to learn the Art of War. But yet, as *Solomon* sent the Sluggard to the Ant, to learn of it; you must not think much, if I send you to this *Roman* in the Text, to learn something of him, that may make you yet better Soldiers than you are. In other things there is none of you, but, it is probable enough, may go beyond him; but here are some things, wherein I am afraid, there is not any of you but may come short of him: whatsoever is here written of him, is written for your Instruction; and if you will take out these from him, to be *Devout, and fearing God, &c.* then you will be perfect, and lacking nothing.

Let not this be thought inconsistent with your Profession, whatever Liberties too many of it give themselves, it hath been as famous for Men eminently Pious, as any whatsoever. The first Man that we read professing

felling Christ after his Crucifixion, was a  
 Soldier, in that hour of Darknes when his  
 Followers fled, Disciples fainted, Rabble  
 derided, a Soldier and his Company own-  
 ed him; *Mat. 27. 54. The Centurion and*  
*they that were with him, feared greatly; and*  
*said, truly this was the Son of God.* *Nazi-*  
*anzen* in his time had a *Cæsarius*, *St. Basil a*  
*Gordius*. And a learned Writer, speaking  
 of the Noble Army of Martyrs, saith,  
*Pars melior ex Militibus; The greater part*  
*of them were Soldiers.*

I must confess as to this, no very glori-  
 ous things are spoken of you, to speak plain-  
 ly, upon account of the late unnatural War,  
 very abominable ones: There being then  
 so many found, not only of such as behav-  
 ed themselves scandalously in a good Cause;  
 but even of such, as made no Conscience of  
 taking up Arms in a Bad one. I speak not this  
 to shame you, but, as my Beloved in the  
 Lord, I warn you.

And for as much as this was done upon  
 Pretences of *Religion*, and the *Fear of God*,  
 let

let it be a warning to you, for ever to beware of that *Religion*, that exhorted Men to do so ; and that Anti-christian *Fear of God*, that is not joyned with *Honouring of the King* : When even *Barnabas's* were drawn away with their *Diffimulation*, bear with me, if I am jealous over you with a Godly Jealousie.

Especially, Considering of what Importance to the Publick such a Company as yours is ; where every one, for your Eminent Skil and Experience, are not to be reckoned as single Men, but as leading Figures when they stand before Cyphers ; whose Conduct, where-ever you place your selves, giveth value to others, and maketh them signifie. So that if the Light that is in you should be Darkness, by reason of the Consequences of it ; how great might that Darkness prove !

It is not any discontented or conceited Faction I am commending to you :: These, however they disagree among themselves, are well known, all to agree in this ; to Equivocate, and speak suspiciously of

Subjection to the Higher Powers : But the Pure and Undeiled, Substantial and Sound Religion of that Church, whose Apostolick Principles allow *no Pretences whatsoever* for Rebellion and Dis-loyalty.

Take heed to your selves, and to those that you admit among you, that you be not poysoned or seduced, but rooted and grounded in this ; and the Truths and Doctrines of it, will be Armour of Proof for you against all Temptations of such Kind, you can be assaulted with.

Be such as this teacheth and requireth you, so Sober and Pious, Knowing and Sincere ; and you will be better guided : Then you will never pretend Inspiration to go against Scripture, nor plead Conscience for casting off your Allegiance ; then you will never engage against Lawful Authority, nor be hired to support Incendiaries or Usurpers ; then you will never delight in War, so as to desire the evil Day, for your private advantage ; nor deny your best and utmost Service in it, if there be a Cause that calleth for it.

So

So far will you then be from these, or any other of these Evils that so often attend upon the Profession, & have caused it to be evil spoken of ; that all Generations will record you, not only for the Worthies of the Earth, but good Soldiers of Jesus Christ too : You will be a Glory at home, and a Terror abroad ; a Seminary of Valour, and Walls to your Countrey ; the Church will pray for you, and the State will prize you ; the King will trust you, and your God will bless you : Bless you, if you shall be put upon Service, with Honour, and Victory, and good Success in this World ; and when you *have fought a good fight, and finished your course, and kept the faith ; henceforth there is laid up for you a Crown of righteousness, which the Lord, the righteous Judge, will give you in that day, and not to you only, but to all those that love his appearing.*

*Now unto him who is the Captain of our Salvation, the Author and Finisher of our Faith, Jesus Christ the Righteous ;  
with*

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*with the Father, and the Holy Ghost,  
be ascribed by us, and the whole Church  
Militant here on Earth, all the King-  
dom, the Power, and the Glory, for e-  
ver and ever, Amen.*

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FINIS.

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